

THE BAPTIST RECORD.

OLD SERIES VOL. XXXII.

JACKSON, MISSISSIPPI, MARCH 26, 1908.

NEW SERIES VOL. X. NO. 13.

Some Interesting Utterances About Baptists.

J. B. Gambrell.

It is always interesting to know what other people think of Baptists, and often profitable. Some years ago, the Y. M. C. A., of Texas, held its annual reunion in Lampassas. I clip this from the Dallas News:

"The address of Bishop Johnson of San Antonio, was the principal event of the session. His theme was, 'Move Forward, and the Power of United efforts in this Forward Movement.' Among other things he said was that the efforts of the Christians were too much divided on account of the multiplicity of religious denominations, and he thought that in small cities there should be but three churches—one Roman Catholic, one Baptist, because it taught distinctive principles, and one other, that the difference between the others was the difference between 'tweedle dee' and 'tweedle dum.' His address was well received, and a motion was carried that it be put in printed form."

According to this view, the Catholics stand for something, not mentioned. The Baptists stand for "distinctive principles," and should have standing room in the small towns. All others have one place for their accommodation. This is getting down close to basic lines. The truth will carry us further. The full truth lies with the Catholic position or the Baptist position. If the supreme authority is in the church or the Pope, the Catholics are right. If the supreme authority is in the Bible, the Baptists are right, and to this statement the Pope himself would agree. The third church should act only as a receiving station till its occupants could decide between the Bible and the Pope.

The Bishop's statement is significant. Baptists do stand for "distinctive principles" most valuable to the world. It is a singular co-incidence that at that time, a secular paper entered the field of religious journalism. It started its new career by enlightening its readers concerning the Baptists. Somebody in New Jersey had set up the claim once made by a Dallas pastor that "St. Patrick" was a Baptist. This paper is evidently entirely ignorant of the question. So much so that it does not know that the denominational status of Patrick is a subject of grave historical discussion, and has been for a long time. Sidney Smith advised book reviewers not to read the books for reviewing them; for, said he, knowing what is in them, limits the freedom of expression. The aforesaid secular paper is profiting by this policy. It evidently unintentionally pays the Baptists a high compliment, when it says, Patrick had certain qualities belonging to "rock ribbed Baptists," who love to debate questions of faith "basing every argument" on a "Scripture Text." Exactly so. Baptists stand for free discussion, and their "distinctive principles" is the supreme authority of God's word. They were of this way from the start. When Peter went wrong at Antioch, Paul took him to taw

and vertebrated him. Paul and Barnabas had it out and separated. Free discussion is the delight of Baptists. By it, they have enlightened the world to a large extent, and they will go on in this way to finish their task. Woe betide a land with out free speech.

The aforesaid paper says: "And it is well known that toleration has not been a strong point with the Baptist denomination." This was meant to shame the Baptists, but in its want of understanding of the subject, it told the truth. The Baptist position is not toleration, but absolute freedom for every human being to worship God as he pleases, or not to worship Him at all, if he chooses not to do so. Baptists hold that religion is a personal matter between the individual and God; that it cannot be forced; that it must be voluntary, and that no human power can intervene to regulate the soul's relation to the Almighty. Not toleration, but full liberty is the Baptist "principle" to which the "Baptist conscience" is bound. Baptists have held this doctrine from the days of John and Peter till this hour, and for it, shed their blood in all lands. They want no more liberty than Catholics, Protestants, infidels and ignoramus have. There is one "principle" of freedom for all. Bancroft, the American historian, declared that full religious liberty in America is the "trophy" of the Baptists. There are some most delightful and helpful studies for the Editor of the aforesaid religio-secular paper in the new field upon which it has entered.

I leave off other things said, to return to the vital matter of "the Baptist Conscience" and religious liberty (not toleration). Between the Roman Hierarchy and "the Baptist Conscience" there is an irrepressible conflict, and has been from the rise of Romanism in the third century till now. Brice, the author of the "Holy Roman Empire" speaks of the transition of the "individual conscience" into the "corporate conscience." The "individual conscience" is the Baptist or Bible Conscience; the "corporate conscience" is the conscience of the Catholic church and expresses itself through councils and popes. Between these two, there can be no reconciliation. The world's spiritual enlightenment depends finally on the right of each soul to read God's word, to seek divine illumination, to come to a conclusion, and to speak without permission from church or State, as God gives one to see the truth. This is the Baptist position, and has been from the days of Christ.

The Rev. Hugh Price Hughes, the most eminent Methodist minister of England once said:

"I assert with a full sense of responsibility, that I believe that the great battle of the twentieth century will be the final struggle between the Jesuit Society in full possession of the authority of Rome, and the individual human conscience. And when like Oliver Cromwell, I look around to see where I shall find Ironsides, who will vindicate the rights of the human conscience, my eyes fall upon the Baptists. The anvil

on which the Jesuit hammer will break to pieces is the Baptist conscience. I should like all the world through, to pit the Baptist conscience against the Jesuit. I believe the Baptist Missionary Society has no more urgent duty than to create Baptist consciences all over the world. The Baptists are pre-eminently the people to give the Jesuits a "bad quarter of an hour."

The Baptists will give their strength to the winning of full religious liberty for the human race, Catholics and all. We want no special favors anywhere. Whoever cannot be won to the true faith by "argument" and "texts of Scripture" cannot be won at all.

Many half Americans are no doubt like the above mentioned secular editor. They are doing the best they know, but they are off the track. Not toleration, but full religious liberty for all, and nobody to interfere is the Baptist principle. In the great move going on in England for full religious liberty and equality, Dr. Gifford, a Baptist, has been chosen by all the friends of the movement to lead it.

In the meantime, one wonders what some secular papers have against the Baptists, and why they should feel called on to take up and circulate the common prejudices of uninformed minds against a great people, many of whom are their patrons, and all of whom repudiate the spirit and suggestiveness of intolerance. Whether Patrick was a Baptist or not, is of no serious import to Baptists. At the most, it is only a question of curious, historical study. Baptists stand on the word of God, not on saints, real or imaginary. It is a matter, however, of concern whether secular papers shall take up and give emphasis to slurs on a great Christian community.

The Baptists are in better shape today to propagate their "principles" than they have ever been, and the world is waiting for the light the Baptists can give. The corporate conscience must yield to the individual conscience enlightened by the word of God. It is the word of God against the Pope, and God's word endureth forever. The Baptists are here to complete their task. All who believe in the supreme authority of the scriptures, are due to the Baptists, and most of them are, but do not know it. It is our business to show them.

Belen, Quitman Co.

We came to Belen the 17th of February, and found a nice little town located in one of the finest farming sections of the Delta. The people of the town and community gave us a hearty welcome and a substantial pounding.

Our membership is small, but makes up in quality. Yesterday was Foreign Mission day and the collection went to \$122.15, and will go to \$140 when all is gathered up. I preach there two Sundays and have two other appointments, Lambert, where I organized a church, and Jonestown. I baptized two here and have one awaiting baptism at Lambert.

Tom Tomlinson.

The First Baptists of America.

By Elder H. Haywood.

"The origin of the Baptists on this continent has been attributed to Roger Williams. But Roger Williams should not be considered the first Baptist in America; for while he once advocated—yes, even suffered for Baptist principles, yet (1) Mr. Williams was not immersed by a proper administrator (the authority to baptize being vested in the church); and (2) there existed a body of regular Baptists in Rhode Island at least a year prior to his going there and starting what was called a church, and which lasted but four months. Moreover, (3) there were raised in the mind of our friend Roger such scruples as to this procedure in the practice of immersion that he soon refrained from it, and (4) finally became a Seeker and Familist—denying the churches and ordinances of God, and forsaking the Word of God.

Therefore, Roger Williams is not the kind of Baptists of which I shall speak tonight. Universally, historians designate several kinds of Baptists. Well, so there are of hats. You go into a store and see a thing marked 25c—called a hat; here's an article \$5, \$8, \$10—a real hat. When I speak of the first Baptists of America I mean real, Scriptural Baptists—a type of believers who stood for the supreme authority of the Word of God, who appealed not to "the fathers," but to their Founder, Jesus Christ, as the impregnable "Rock-of-Ages," and to the Bible as containing the mind of God for man. They were sound, staunch, sincere—without dissimulation—but firm as a flint for the faith once delivered to the saints.

"For truth with tireless zeal thy sought,
"In joyless paths they trod;
"Hedless of pain or blame they wrought,
"And left the rest with God."

The first Baptists of America had to be of just the calibre, ladies and gentlemen, in order to secure the soul liberty and free exercise of conscience which you and I now enjoy, and to make possible the perpetuity of the true church of God in this great and glorious country.

Thus Dr. John Clark, a (Missionary) Baptist, after having organized and built up a church in Newport, R. I. (which is the oldest Baptist Church in America); was led, in company with Obadiah Holmes, and John Crandall, to go and preach in Massachusetts. Before he had finished his first sermon, Clark was arrested and compelled to go and worship in the "state" or "parish" church. Ultimately, the three were imprisoned, to be released only on payment of a heavy fine, or receive a severe flogging. This latter measure of barbaric cruelty was the lot of Holmes, who, while he was being scourged to the shedding of his blood, prayed for his persecutors in the language of the first martyr, Stephen, that God would not lay their sin to their charge.

In 1633 the first President of Harvard College, Henry Dunster, lost his position for embracing the Baptist faith, notwithstanding that the institution had been richly endowed by a London Baptist. Through Dunster's preaching, however, Thomas Gould, of Charleston, Mass., became a Baptist, and though censured and punished at the courts for over five years, he succeeded in organizing a church in Boston. Whereupon, the Massachusetts, comparing

themselves to the Israelites in Canaan, and thinking they had to conquer seven sects, nailed up the doors of the Baptist church house, and sentenced the members to banishment or a year in jail.

At this juncture, Pastor John Miles came over from Wales, and in Plymouth colony organized a Baptist Church, which for several years was opposed, but finally granted the town of Swansea, where can be seen the records of the old Welsh church, in the second oldest church in America.

Allotted time permits me to only mention such men as Hugh Davis, Abel Morgan and Morgan Edwards—first Baptists of Pennsylvania; also Robert Norden, Casper Mintz and other Baptists who organized, and knew no relenting in, the twenty-seven-year crusade which resulted in the disestablishment of the Anglican church in Virginia. Suffice it, therefore, that "these all heard the voice of God above the voice of Caesar." But I must say something of

What the First Baptists of America accomplished, and take a peep into the far-reaching results:

"For though their names no poet wove
"In deathless song or story,
"Their record is inscribed above;
"Their wreaths are crowns of glory."

And they have left their impress down here, too; for "in the code of laws established by the first Baptists of Rhode Island, we read for the first time since Christianity ascended the throne of the Caesars, the declaration that conscience should be free." Following this, the first petition laid before the First Continental Congress, and the first amendment to the Constitution of the United States—both of which are the work of Baptists—give the citizens of America freedom of conscience, and "the right to worship God as they are persuaded He requires."

And well may the tyrants of Europe denounce the Declaration of Independence as being an "Ana-Baptist document," for "even Thomas Jefferson confessed that his first clear conceptions of a Republic came from the polity of an obscure Baptist church in Virginia." He said that the Baptist church government was the only form of Democracy then existing in the world, and concluded it would be the best kind for the American colonies.

The Baptists, furthermore, were among the first and bravest to enlist in the Revolutionary War. In their struggle for independence they dauntlessly blazed the way. Oliver-Cromwell-like, "they trusted God, and kept their powder dry." So distinguished were their services that General Washington made most honorable mention of their sacrifices and valor.

In conclusion, suffer a word along educational lines. For the noble and revered Dr. John Clark was not only the originator of the Baptists of America, but he also founded what has grown into our present public school system. And when the Baptists of Rhode Island numbered about sixty churches and five thousand members, they built that great institution which is now known as Brown University. Franklin, in laying the foundations of the University of Pennsylvania, found the Baptists his best friends. It was through the medium of Baptists that the first revival of religion (1732) came in this country. The present system of International Sunday School Les-

sons, also the Colportage Work, originated with the Baptists, who now have more publications in this country than any other denomination; while in this Sunny Southland we Baptists have become one-ninth of the population. And the Baptists wrote and taught us to sing the National Anthem—"Our Father's God to Thee, Author of Liberty—To Thee we sing."

Ladies and gentlemen, I have only claimed for the first Baptists of America what history records as to whom and the kind of people they were, what they suffered and wrought. "When the bloody deeds of warriors are forgotten, and their mighty empires have perished—when the dust of oblivion shall have covered all their glory, then, the Defenders of the Faith, the Apostles of Civil and Religious liberty will shine brighter than the stars of the firmament;" and do I not now see them in that triumphant host praising God—

"I asked them whence their victories came,
"They with united breath,
"Ascribe their conquest to the Lamb,
"Their triumphs to His death."

(Delivered at Mississippi College as a Junior Oration).

Secure in Christ.

E. L. Wesson.

In Christ, my Lord, I stand complete,
Robed in His righteousness alone;
Unworthy e'en to kiss His feet,
Yet heir with Him upon the throne.

My life is hid with Him in God;
Unless He dies I cannot die.
He may correct with chastening rod,
But must receive me by and by.

Eternal life I did receive,
As God's free gift through Christ His Son.
My part was only to believe;
He gave me life, and all was done.

Now in the Son and Father's hands,
No power in hell can reach my soul,
Long as God lives, "my surety stands,"
To bring me safely to the goal.

Preserved by Him, I shall at last,
Triumph o'er sin, death and the grave;
And when inside the gates I've passed,
I still shall sing His power to save.

Rev. K. H. Basmajian.

Rev. K. H. Basmajian, formerly of Constantinople, now of Atlanta, Ga., was with us at French Camps last Lord's day, March 8th, and preached for us morning and at night. I can't tell in words how much we appreciated his preaching and especially his singing. He is one of the sweetest singers I have ever heard. He will spend some time in Mississippi and any pastor that can secure his services will be greatly pleased. At the close of his sermon on missions Sunday morning, we took our collection for Foreign Mission to the amount of \$46.00. It was more than the church has ever given before. At the close of the services Sunday night the church and congregation unanimously requested Brother Basmajian to return in September and help us in a meeting. Pray for us.

J. R. Nutt.

March 26, 1908.

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A Question, a Test and a Great Opportunity for Mississippi Baptists.

Shall Jesus Christ be first and His cause be supreme with us? If so, we must hear and heed His calls, respect and obey His commands, accept and believe His declarations and have implicit faith in His promises. With lifted eyes and extended vision, we must stand with Him "and look on the fields white already to harvest," and listen while He tells us, that "The Father sent the Son to be saviour of the world," and "The Son of man is come to seek and to save that which was lost," and then hear Him say to us, "As my Father hath sent me, even so send I you." "Ye shall receive power after that the Holy Ghost is come upon you." Here is divine origin, divine authority, divine example, divine commission and divine endowment for world-wide work. The message is to us. "The field is the world." Our message is to preach with lip and life, with pen and purse. Our message is the Gospel, the whole Gospel; "Glad tidings of great joy," the glorious Gospel of the blessed God. Our audience is, "all nations," "all people," "every creature," "unto the uttermost parts of the earth." A great commission! A stupendous task! A sublime undertaking! But His promise is, "Ye shall receive power." "and lo, I am with you even unto the end of the world." If Jesus is King and His cause is supreme among us, then our purpose and endeavor must not be less than to give the whole Gospel to every creature in all the world, as speedily as possible. God, the Father, desires this, the Holy Bible teaches it, Jesus Christ commands it, the Holy Spirit inspires it, a responsive heart impels it, the dying millions need it, and our Mission Boards are praying and pleading for it. With these calls and commands, these pleas and petitions ringing in our ears, I ask again, shall Jesus Christ be King and His cause be supreme with Mississippi Baptists?

With this question there comes a test. A test of our faith; a test of our love; and a test of our Christian consistency. We profess allegiance to Christ, obedience to His word, and loyalty to truth and duty; and we claim, that, as a denomination, this allegiance, obedience and loyalty, is true to us, to a higher degree than it is of any other denomination. And we now have a special test of this high profession and claim, a splendid chance to prove our faith by our works. With our Foreign Mission Board greatly in debt and the Secretary pleading for at least \$335,000 by April 30th, and looking to Mississippi for liberal help in raising this amount, there comes a new test to Mississippi Baptists and a glorious chance to do and dare, to live and give heroically. Our 800 Baptist preachers, 1,336 Baptist churches, and 122,000 white Baptists in this State are face to face with this test of our zeal, love and worthiness. It is a test of ministerial ability and efficiency, of local church interest and activity, and of individual concern and consecration. In a time like this, when the cause of Christ calls loud for money, it little becomes any Christian, and least of all a Baptist, to talk about a "panic" or to cry "hard times." Love likes to share whatever it has and faith rejoices to give its all to Christ. What shall be our answer to this test? Shall we be selfish or unselfish, covetous or generous, trustful or faithless? My brethren in Christ Jesus, let us bravely meet and nobly measure up to this test set before us.

With this great question and test, comes also a great opportunity to Mississippi Baptists. An opportunity of doing large things in a little time. An opportunity of being faithful to Christ when it cost something, and of being liberal in giving to His cause when it means self-denial to the giver. An opportunity of displaying more faith than fear, more interest than indifference, more courage than selfishness, more liberality than littleness in giving to Christ's cause. An opportunity for the wise and wealthy to bring their talents and money and lay them down at the feet of Jesus. An opportunity for those who love Him and are rich, to come like Mary and Nicodemus with their costly gifts for Him. An opportunity for those who have little, like the widow of Zarahphath, the widow with her two mites, and the lad with the loaves and fishes, to give their all to the Lord, and with their love and unselfish devotion actually "forget themselves into immortality," while they gladly take part with Christ Jesus in satisfying the needy and in saving the lost.

Mr. S. D. Gordon, in the Sunday School Times, truly and forcefully says: "The multitudes moved Jesus tremendously. He couldn't stand the sight of their need. He was doubly stirred, both heart and hands: His heart to feel, and His hands to do. The multitudes still stir Jesus; and they are still needy multitudes even as then. Jesus knew what He would do, and He knows now what He will do. It is the dominant passion of His heart today to feel and heal and bless these multitudes. But He will do it with our loaves and fishes. From Jesus through the hands of those who will work with Him, out to the crowds, has always been His plan."

Baptists of Mississippi, ours is a glorious opportunity! Let some of us give largely and all of us give something. If we cannot make large offerings as did Mary and Nicodemus, shall we not bring the widow's contribution, and make the lad's investment, and let Jesus use our loaves and fishes, our time and money to feed the famishing millions and save a perishing world?

A serious question, a vital test, a splendid opportunity. May our appreciation and response be prompt, loyal and worthy.

With faith in God and the brotherhood,
J. Wesley Dickens.

Natchez.

While in Natchez we found some things to encourage all who are interested in the Baptist cause there.

In the religious census, which was taken, more than seven hundred souls, who were either Baptist or Baptist-inclined, were found in the city.

They have a graded Sunday School with nearly two hundred enrolled in regular school, besides a "Home Department" and "Cradle Roll." With a class of fathers and mothers with more than thirty in attendance, an enthusiastic superintendent and corps of fine teachers, all taking the Normal Course of the Sunday School Board; the school will continue to grow in numbers and usefulness.

Brother Held is one of the most energetic and enthusiastic pastors I have known. The Baptist cause has already made great advancement under his leadership, and we believe, with his piety, zeal and wise planning the advancement will be more marked even in the future.

My stay there was very pleasant, indeed,

because I had the hearty co-operation of pastor, officers and teachers in all the plans we undertook to work out. Brother Held has a great and hard work. Remember him in your prayers.

J. E. Byrd.

Blue Mountain.

The Baptist Record:

A few words concerning a great missionary rally in the Baptist Church here last Tuesday night. Rev. W. Y. Quisenberry, of Louisiana, who is now working with our Foreign Mission Board, spent a day and night with us. He is to be in Mississippi about 10 days. His heart and brain are aflame with missionary zeal. His coming to us I believe, was under direction of the Holy Spirit. He had good audience for week night, 400 present, I suppose. After an hour's talk ten young ladies and one young man volunteered for Foreign mission work. Pledges for Foreign Missions of about \$400 were made, to be paid in our regular foreign mission collection in April. This too, just following our Home Mission offering of \$140, which was 21 per cent in advance of last year. And all this came along with the building of a very large and substantial house of worship upon which we still owe \$10,000. We now look forward to our meeting which begins March 13th, with Dr. G. H. Crutcher, of Dyersburg, Tenn., to help us. We request prayers of the people in this. Let the fathers and mothers over the State who have sons and daughters with us here remember us in our meeting both for salvation of the lost and development of the saved. Dr. W. T. Lowrey has just spent two days with us to our delight and profit.

We have a constant flow of good things at Blue Mountain. Remember the encampment date—June 23 to July 2. Now if all our churches in Mississippi will make a long, strong, zealous, faithful, earnest, level-best, pastor-leading and membership-following pull for Home and Foreign Missions for these two closing months, we can help wonderfully in a time of great need, and be pleasing in the sight of our Father in heaven. Our best is the thing now, brethren and sisters.

R. A. Kimbrough.

Ripley and Iuka.

The work at Ripley is moving along nicely. Our Foreign Mission offering has been taken, it was exactly the same as last year. The money panic and bad weather have greatly hindered in the offering for missions. The first Sunday in April Dr. J. D. Buras and H. R. Spight were ordained as deacons. Rev. T. A. J. Beasley of Eern, will assist us. We will begin our revival meeting the first Sunday in June. Rev. Fleetwood Ball will do the preaching. Brethren, pray for us, that God may be with us in power.

At Iuka the Foreign Mission offering was the largest in the history of the church. There seems to be great interest among the unsaved at Iuka. We will begin our revival meeting there the third Sunday in May. Rev. J. H. Dew of Liberty, Mo., will conduct the meeting for us. He will come here in connection with his trip to the Encampment at Blue Mountain. Brother Dew can be had for a limited number of meetings in connection with this trip.

Let us pray that this may be the greatest year in the history of Mississippi Baptists.

W. J. Epting.

The Baptist Record,

Office: CAPITAL NATIONAL BANK BUILDING, Opposite Postoffice.
\$2.00 PER ANNUM.
 PUBLISHED EVERY THURSDAY AT
JACKSON, MISSISSIPPI.
 Entered at the Postoffice at Jackson, Miss., as
 Second-Class Matter

MISSISSIPPI BAPTIST PUBLISHING COMPANY,
 T. J. BAILEY, Editor and Manager.

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Important to Our Subscribers.

The recent ruling of the Postoffice Department is definite and imperative. It is revolutionary in character and necessitates a re-adjustment of the financial policy of nearly all the religious papers of the land. The practical effect of the ruling upon these papers is that after April 1st, all subscribers who are more than one year behind on subscriptions shall arrange with the publishers about arrearsages, or have their names dropped from the mailing list. We are determined to treat our subscribers the best we can, even though we suffer in the operation. We have gone over the situation very carefully, and have decided to submit to our subscribers the following options:

1. To remit us within the next 30 days all you owe us to Jan. 1, 1908; and, if at all convenient, include \$2 for the present year.
 2. If the above cannot be done, remit us \$2 for 1908, and send us your note for all you will be due to Jan. 1, 1908, payable Jan. 1, 1909.
 3. As we have confidence in the honesty and integrity of our Baptist people, and take it that they would not misstate their financial condition or in any way falsify their word, they may remit us \$2 for 1908, with one-half of what they are due up to Jan. 1, 1908, provided that they will certify that they are not able to pay in full.
- Unless some of these things shall be done, there is no alternative for us but to drop the names of all those who have failed to arrange.

THE BAPTIST RECORD.

March 26, 1908.

However you settle the matter, if you wish the paper to be continued to you, and we are sure you do, do not fail to say so, in your communication to us.

We shall regret to lose any of our subscribers, but we have no discretion in the matter. We must obey the postal law, and leave all other matters to take care of themselves.

Under the caption of "No Hope for Prohibition," a special from New York to The Times-Democrat says:

"That Speaker Cannon of the House and John Sharp Williams, Democratic leader of that body, entered into a combination with the liquor interests of the country to prevent Congress enacting a prohibition law for the District of Columbia is the charge now advanced by the movers in the crusade for prohibition here.

"It is charged that the prohibition movement was killed when the House Committee on District of Columbia was named. Mr. Cannon named the Republican members, and according to custom, Mr. Williams named the Democrats. Among the new members placed on the committee by Mr. Cannon for the Republican side were men from these brewing centers: Chicago, St. Louis, Milwaukee, Minneapolis and Bethlehem, Pa. Every one of these men is a determined opponent of any prohibition extension. In addition to those, Mr. Olcott of New York, has declared himself absolutely against prohibition and has gone so far as to declare he would lead a fight against such a measure.

On the Democratic side of the committee Mr. Williams, it is charged without a word of question or explanation, removed two men who favored prohibition and replaced them with opponents of that policy. In doing this he did not consult Mr. Sims of Tennessee, who is the first Democrat on the committee and ordinarily would be allowed largely to dictate who should be named. Mr. Sims was not asked his wishes, because, it is declared by the angered prohibitionists, he was known to be an earnest advocate of prohibition.

As a result of all this, the committee is strong against any prohibition legislation. The Southern Democrats are mad clear through, because, since the South went dry, there is a powerful sentiment there in favor of forcing prohibition on Washington."

So this is the way our Congressman who represents us is misrepresenting us. Shall we continue him as our misrepresentative? Think over the matter.

Dr. Gray was with the First Baptist Church, Jackson, Sunday morning, in the interest of Home Missions. Notwithstanding the rain, a good congregation greeted him. Pastor Yarborough thinks the collection will round out \$500 and possibly \$600 for this great cause. This puts the noble First Church in the lead for Home and Foreign Missions this year, up to this writing, as their Foreign Mission collection will easily round out \$900. If all our churches will do for both of our Boards, as the First Church, Jackson, has done, Mississippi will come out gloriously—and hundreds are doing it. Dr. Gray is very hopeful. He says if the pastors will all push the work up to the very last day, we are going to have a great victory. Brother

pastor, you are God's man in God's place just now—lead out for Home and Foreign missions both; not one, or the other, but for both. Call your people to large things, and let them have a part in the great mission campaign that is now sweeping the country. Next Sunday is missionary day in Sunday Schools. Brother Superintendent, don't let the day pass without taking a good collection for Home and Foreign Missions. Let's have the doctrine and practice both of missions, next Sunday, in every Sunday School in Mississippi.

The April number of the Woman's Home Companion contains several notable articles, and is, in addition, a thoroughly artistic and beautiful issue. Kellogg Durland contributes his second article on "Women of the Russian Revolt;" Jane Addams writes a thoughtful and appealing article on "The Working Woman and the Ballot;" Dr. Edward Everett Hale gives a helpful talk on "The Meaning of Home," and Elizabeth Stuart Phelps continues her serial story, "Though Life Us Do Part." There are also some excellent short stories. This April issue is beautiful in its Easter cover and in many fine pictorial features by Hermann C. Wall, Florence Seovel Shinn, Ellen Macauley and others.

The habit of being on the lookout for slights is a most unfortunate one. It keeps one unhappy, and if long continued, causes others to shun and pity the actor, while many times they must suffer keenest pain from the words of the suspicious, sensitive and censorious one. Words fitly spoken are as apples of silver in pictures of gold, but words of censure and incrimination are as the venom of the serpent. It is of greatest importance that we control our spirit and temper; for then shall our words be well ordered and sane, a help instead of a hindrance to others. Words are swift-winged things, scattering in their trail sunshine or shadow. Their influence does not end in a day or a year; they are immortal. May the words of our mouth and the meditations of our heart be acceptable in thy sight, O Lord. The entrance of thy word giveth light.

Last Sunday was a very inclement day all over the State. But the one-Sunday churches which have preaching on the 4th Sunday only, have the 4th Sunday in April left. Let no stone remain unturned to make the largest mission gatherings possible.

If even Christian people were half as much given to approval and encouragement of others as they are to cynicism and censure, it would help the world greatly and make glad the heart of him who endured the contradiction of men.

Brother pastor, hold the pressure on the mission work, and victory will surely be ours. We have won under more trying circumstances than now surround us. Be faithful and the crown will be yours.

Rev. E. D. Solomon, pastor at Clarksdale, will supply for the Merigold Church in the afternoon, until a pastor can be secured.

The First Baptist Church, Jackson, received on March 15th, seven additions, five for baptism, and two by letter.

March 26, 1908.

The work at Edwards is moving out nicely. Dr. Sproles has been there only since January 1, and signs of advancement are visible on every hand. Last week he baptized three believers.

It is refreshing to note the steady advance many of our country churches are making along mission lines.

Two weeks ago in midweek Brother J. E. Byrd spoke at Seminary to a large congregation, with fine results.

Rev. J. D. Jameson goes from Okolona to Ellisville, he and Brother Pugh exchanging fields.

A HANDSOME PIANO MUST GO!

This \$350.00 Piano was purchased about a year ago and can be bought now for \$225.00. Cause: Broken up housekeeping. Address M., care Baptist Record.

News in the Circle.

Martin Ball.

Rev. W. M. Wood of Covington, Ky., has been called to the church at Humboldt, Tenn. He has accepted the call.

All the churches in Atlanta are planning for a large evangelistic campaign in April. The campaign will be under the direction of Evangelist Hamilton, of the Home Board.

Interest in the Sunday School work is reviving everywhere. Let all Sunday School workers arrange to be at the Convention at Eupora April 16-19th. Send you name to pastor J. L. Phelps. Some of our best workers will be there.

It is announced that Pastor Geo. W. McDaniel of the First Church, Richmond, Va., will preach the baccalaureate sermon for the University of Mississippi. It will be well done.

Texas Baptists begin a campaign to raise \$250,000 additional endowment for the Southwestern Baptist Seminary. Hon. Fred Freeman of El Paso, a prominent lawyer, becomes financial secretary.

Dr. Byron H. Dement, Professor of Sunday School Pedagogy in the Seminary at Louisville, has been secured as one of the lecturers on Sunday School work at Perle Springs, Assembly, Mo.

Pastor J. B. Quin, Prentiss, writes: "Yesterday was a good day with us. The best Sunday School in the history of the church. Two large congregations. Splendid congregations. Splendid interest manifested. Much encouraged."

The church at Greenville raised the salary of Brother Borum, their pastor, \$300, and spent \$500 on improvements on the pastor's home. Brother Borum says: "We are having conversions and baptisms nearly every Sunday. The outlook from every view point is encouraging."

Rev. V. I. Masters, of the Religious Herald, has written two charming articles concerning the doings in the Seminary at Louisville. They are hopeful and instructive.

THE BAPTIST RECORD.

Rev. C. P. Roney resigned last Sunday morning the pastorate of the Milan, Tenn., church. It is not stated where he will go.

Evangelist Geo. C. Cates is in a great conflict between truth and falsehood, God and the devil, in Oshkosh, Wis. There is much infidelity among professing Christians, and the old doctrine of salvation by the blood of Jesus is strenuously opposed. His life has been threatened. Between 700 and 800 conversions.

The Kentucky B. Y. P. U. assembly will be held at Georgetown June 29 to July 3. The time, place and speakers offer a fine opportunity for four days restful work. The college authorities have placed the college grounds at the disposal of the assembly.

Rev. Wm. McMillan has resigned at Hinton, W. Va., and takes charge at Big Bone, Ky.

Rev. T. M. Morton, missionary pastor at Dawson Springs, Ky. It is not stated where he will locate. His work at Dawson has been greatly blessed.

Rev. J. W. Rose of North Carolina has been appointed as special evangelist to labor among the miners in West Kentucky.

Pastor G. W. Shepherd, Richmond, Ky., has been chosen State evangelist of Kentucky. Walnut Street Church, Louisville, pays his salary.

Rev. J. H. Thomas leaves Lindale, Texas, and locates at Nacogdoches as general evangelist of the Baptist General Convention of Texas.

Pastor Giles C. Taylor, Corsicana, Texas, has closed a great meeting in his church. 41 additions—28 by baptism. The pastor doing the preaching.

Rev. B. J. Woodward has resigned at North Augusta, S. C., and accepted an appointment as evangelist under the S. C. State Mission Board.

Pastor J. W. Vesey leaves the work at East Birmingham and goes to Riverside.

Pastor R. M. Hunter is rejoicing over a great meeting in his church at Samson, Ala. 85 additions—an old church debt paid off and Christians revived. He was assisted by Evangelist W. J. Ray.

The church at Lufkin, Texas, has been greatly revived. Over 75 additions as the result of the labors of General Missionary R. L. Cole.

A new church has been organized in Abilene, Texas, with 140 members. Rev. M. T. Drury has been called to the pastorate. Its name is Oak Street.

Rev. E. A. Howard has resigned his pastorate in Arkansas City Ark., and will engage in evangelistic work.

The Second Church, Jackson, Tenn., ordained to the full work of the ministry Brethren G. C. Burnett and C. C. Glenn.

Evangelist G. W. Elleston has been called to the Church at West Lake, La. It is thought he will accept.

Signs of Promise.

The First Baptist Church, Gloster, sends remittance of \$87.23 for Foreign Missions while far up the same line of railroad, Shelby, one of the Delta towns with Cox, D. H. S., to feed the sheep, has a happy day in giving \$51.10. Here is a letter bringing good tidings from Hattiesburg with words of encouragement from the First Church pastor for the Immanuel church now in the midst of building a house for the Lord and where again our S. M. has a hand, but how nicely along with these words nestles that check for \$100 from the W. M. U. of the First Church. Some day the Immanuel people will be doing likewise, when like the mother church God has prospered the work that they have undertaken. Two missionaries, one the veteran Simmons and the other young Hooker, went out from Kossuth Church, and the church increases by more than twice as much the gift to Foreign Missions of last year, while Maben, by more than three times, and Pleasant Hill far down in the Piney Woods with one Drummond who loves missions as pastor, sends \$35 for same cause. New Hope, Madison has had three reverses in the loss of such men as Atkinson & Bodie, but her interest in missions is not lost nor will it be while such men as C. H. L. remain to lead.

The Thomastown saints have treated themselves to a new meeting house which is to be dedicated ere long to the worship and service of God, but the pastor who answers to the name of Whitten never forgets that the church must obey its marching orders as well as provide for home comforts and hence this check for Foreign Missions.

Old Antioch of the Central, has the heart marks of a church well developed in the same cause, while another check from Raymond carries their figures well toward three figures with a 2 standing first.

Ebenezer whose centennial was celebrated last year, from whose midst there has lately gone to be in the Father's house the old pastor who more than any man I ever knew recalls to my mind the beloved John, still stands for what a hundred years ago she stood for, and to prove it sends this year \$50.50 for Foreign Missions.

In the mail from New Hope, a country church of the Zion Association, is a testimonial of faith calling for \$85 to be delivered the two missions that are now receiving the attention of God's people. The third week of March is closing, the figures are still ahead of last year's records by several thousands and we are hopeful of doing the work to which our Divine Lord calls us more satisfactorily to ourselves, and pleasing to him. Who is there among us that does not in heart long for both, and who is there that will not help to make it so. I plead especially now with our Sunday School people to use the Mission Lesson for March 29th, and even if you have done already what you think you ought to do, do so again leading the children and youth to spend a day in mission learning and mission giving that will make a day long to be remembered in the history of our people. Why should we not have an average of ten dollars for the one thousand schools in our State. Then there are so many who do not go to Sunday School, let me plead with you as you love the Saviour make it a day of giving to missions, and thus stand with the redeemed of Jesus your Lord in the extension of his kingdom.

A. V. Rowe.

Clean Feet.

(Outlines of a sermon preached at Casella, December, 1907.)

By Joel D. Rice.

Text: "Jesus saith unto him, he that is washed needeth not save to wash his feet, but is clean every whit."—John 13:10.

David asked for a clean heart.—Ps. 51:10. Jesus recommends clean feet. He set an example. He washed the disciples' feet and said, "Ye ought to wash one another's feet." I do not look upon this as an ordinance to be perpetuated by the church, or as a custom to teach alone physical cleanliness; but I take it as an object lesson to impress character—cleansing in the sense of Gal. 6:12; James 5:19,20; and Philipians 2:3.

Foot-washing was not kept up by the disciples, but mutual helpfulness was. "Needeth not save to wash his feet—clean, every whit." Our feet as well as our heart, are indices of our character—can be read much easier.

Everybody admires a small, well-formed foot. In China it is a sign of high breeding. If we like a nice foot, we should try to keep it clean by keeping it in clean places. David said: "I thought on my ways and turned my feet," etc., Ps. 119:59. And again: "My feet standeth in an even place."

I knew a man who always had dirty feet, his character was of the same order. Another who was careful in cleaning his feet, I never saw do anything thing, or make use of an indecent expression. David neglected his feet and got into trouble. His feet well nigh slipped; he got into a horrible pit. "David cried unto God," God took his feet out of the pit and set them on a rock, and then put the new song in his mouth. He put his feet in a "large place," and then gave him a "goodly heritage," so that David could say, "My feet shall stand within thy gates, O Jerusalem." When God gives a man a new heart, he gets his feet out of the mire. Jere McCaully got a new heart, and his feet were turned away from his habits and evil associates. The Prodigal went down, down, down, till he got on his feet. "I will arise and go." "Stand upon thy feet," said the vision to Ezekiel, and I will speak to thee." Enoch walked with God. So many say, "That's a good man, he has a kind heart, means well, etc., but, feet wrong, never in the right way, unless they are crossing it. Feet need to be washed—converted. Blessed is the man that walketh not in the counsel of the ungodly," etc.

When one gets a new suit, one needs a new pair of shoes. So when one gets the new suit of Christ's righteousness, one's feet need to be shod with the preparation of the gospel. We need a hundred thousand pairs of gospel shoes for our people today in Mississippi; then God will not suffer our feet to be moved. Ps. 121:3. Our feet will be kept out of the ball room and saloon. So many there are whose feet are leading them astray; their feet run to evil, Rom. 1:16; swift to shed blood, Rom. 3:15; Go down to death, Prov. 5:5. "If thy foot offend thee, cut it off."

O, my beloved, watch your feet, make straight paths for them. "Enter not into the path of the wicked, and go not in the way of evil men; avoid it, pass not by it, pass away." Prov. 4:15. There are so many whose feet are in the broad way. Fathers, watch the feet of your boys.

Mothers, watch the feet of your girls. Make home the brightest place on earth for them. O, that the Curfew might ring again in every town, in every city, and turn the feet of the young out of the streets into the homes. Listen: "O, house of Jacob, come and let us walk in the light of the Lord." Isa. 2:5. And "This is the way, walk ye in it." Isa. 30:21. The prophecy is, "They pierced my hands and my feet." Jesus' feet nailed to the tree for us—our feet should be consecrated to him. Jesus said, "Behold my hands and my feet," evidence sufficient. I am so glad that Mary anointed the feet as well as the head of Jesus, thereby, to my mind, endorsing not only his doctrine, but his life. Mary sat at Jesus feet, blessed feet that suffered so much for me; feet that never made a misstep, that were never in the wrong. Longfellow caught the idea when he wrote about "footprints on the sands of time," encouraging the "forlorn and shipwrecked brother." I am so glad that I read "The steps of a good man are ordered by the Lord." And "He will keep the feet of his saints." O what a wonderful, beautiful picture Mary saw when she stooped and looked into the tomb where Jesus had lain. Two angels, one at the head, the other at the feet, where the Christ had been, again endorsing the doctrine and ministry of Jesus.

So many unclean feet that have gone on the way of Cain and ran greedily after the error of Balaam for reward and perished in the gainsaying of Korah. Jude 1; so many cowardly feet that will not stand up for Jesus; so many lazy feet that will not "go into all the world," either in person or by proxy. "How beautiful upon the mountains are the feet of him that bringeth good things."

I like the way we bury our precious dead. So when I die I shall sleep in my narrow bed on my back with my face and feet toward the rising sun and the coming Son.

Notice.

To those who expect to attend the Southern Baptist Convention: The Convention meets May 14, 1908, at Hot Springs, Ark. The fare from Jackson will be about \$12. Will leave Jackson on cannon ball at 2:30 p. m., and arrive in Hot Springs at 9 o'clock a. m. on following day. Let all who expect to attend, drop me a card at Clinton, Miss., and say if you desire a sleeper or not.

J. A. Lee.

What Shall We Say?

A proposition came to Southern Baptists sometime ago, that demands a careful consideration and a definite reply.

When the news of the recent "financial panic" reached our missionaries, a number of them proposed, if necessary, to have their salaries reduced, in order that the work might go on and none of the workers be taken from the field.

This is before us, what shall we say?

First. What shall we say as to its spirit? What impression does it make? To me it savors of true self-sacrifice. When men and women of ability, securing meagre salaries and working at great disadvantages, voluntarily propose to have their salaries decreased that all might continue in the work, surely they are possessed of that spirit which leads men to leave all and follow

Christ. If any one has been tempted to doubt the sincerity and fidelity of the missionaries on the foreign fields, the spirit of this proposition should drive it away. All honor to the men and women from whom this proposition came, and may the Holy Spirit bring the same principle into the hearts of his people in the Home Land.

But, second. How shall we answer these missionaries? We might say, "All right, let us reduce your salaries now and may be, next year, we shall be able to move you back to the old figures." Really, we ought to say to them, "The burden is too uneven now, and if any changes must be made, let the extra burden fall on us."

Brother pastors, what answer will you give? Some of these men you know personally. They went with you through the college and the Seminary. You know their integrity and worth, and you know something of their privations. Will you, with your salaries from one and one-third to three times as large as theirs, be willing to let yours stand and increase it if possible, while that of our Brother Missionary is reduced? As for myself, I should rather have my salary reduced 25 per cent. than to have one dollar taken from the salary of any missionary.

What will be the answer of the pastors' wives? It seems, I hear but one reply. "No! That missionary has sacrificed enough, we will not let her suffer more." Then, sisters, pray that you may make some sacrifice whereby your answer may be strengthened.

How shall the membership of our churches, men and women, young and old, rich and poor, answer this proposition? Think, these missionaries are your representatives in the great work of the world-wide evangelization. Your joy and the brightness of your crown, in some measure, depends upon the effectiveness of their labors.

Will you, in the hour of opportunity, hamper their progress by reducing their already meagre support? It would be much wiser to say, "We will do our part as you are doing yours." Brother, it may cost you a little more time and money to keep your plow point sharpened, but you will get far better results. So, it may cost you a sacrifice to do your part in the support of the missionaries, but surely God will crown it with glorious fruit.

The fact of the business is we are not so sorely pressed as we may imagine. There is plenty and to spare. All we need to do is to give God his share and we shall always have enough left. We have a noble band of representatives on the "far flung battle line," and victory, eternal and glorious, is perched upon their banner. The doors are opened wide, the Macedonian cry is pealing loud, and they are pressing on. Let us prove ourselves as noble as they. Then in the great day on final accounts, we, like David's men of old, "shall part alike," and looking up into the smiling face of the Captain of our Salvation, missionary and home worker alike shall hear the welcome plaudit, "Well done, good and faithful servants, enter thou into the joys of thy Lord."

What shall we say? May God help every preacher to answer No! to this proposition from our missionaries and prove their sincerity by hearty and self-sacrificing contributions to this great cause.

Speak! Speak now! Speak as unto God!

Bryan Simmons.

A Rival to Ananias.

In Shubuta lives a man that has the reputation of being the biggest liar in town. Some years ago when we had high water here, a report came from a plantation on the river that a mule held on to the comb of the roof to keep from being carried away by the current of water. It was repeated in the presence of a little girl that was playing down in the room and when she heard it, she exclaimed: "Oh! my, send for C—."

Prompted by the large advertisements that have recently appeared setting forth the greatness of the Anheuser-Busch Brewing Association, C. J. Hall, secretary of the Los Angeles County Prohibition Committee, sent a challenge to Adolphus Busch, president of the Brewing Association, inviting him to a public debate of the merits of the liquor business. Mr. Busch has declined to accept the challenge upon the grounds that few of the older men in business life have the training or education to meet public speakers in debate. Proceeding with his explanation, Mr. Busch made the following very remarkable explanation: "I believe in temperance," he is quoted as saying, "but not in prohibition. When the brewers came to this country they banished drunkenness."

"Breweries have done many things to make the country better."

"They have driven racing out of Missouri and Illinois. They have driven gambling out of saloons, and finally out of buildings where saloons are located. They oppose dancing and music in saloons."

The claims that the breweries have driven racing out of Missouri and Illinois and gambling out of saloons and saloon buildings; or that the breweries oppose dancing and music in saloons, is one to which the reply of the "man from Missouri" is very pertinent: "Show me."

I think Mr. Busch is entitled to the ribbon.

W. H. Patton.

"Faith and Assurance."

Brother J. A. Lee, in the Record of Feb. 28th, quotes a number of Scriptures, adding the words "and assurance" after the word's faith and belief and says that I would have them read that way. "Now turn about is fair play." If it is not wrong for Bro. J. A., to charge me with a desire to add to the Scriptures, it is not wrong in me to charge him with a desire to subtract from the Scriptures. So here are the same Scriptures with assurance subtracted and Bro. J. A., would have them read this way: "But as many as received him (but had no assurance), to them gave he power to become the sons of God, even to them that believe (but has no assurance), on his name." Jno. 1:12. "And this is the will of him that sent me that everyone which seeth the Son and believeth on him (but has no assurance), may have everlasting life, and I will raise him up unto the last day." John 6:40. "Verily, verily, I say unto thee he that believeth on me (but has no assurance) hath everlasting life." John 6:47.

"For God so loved the world that he gave his only begotten Son that whosoever believeth on him (but has no assurance), should not perish, but have everlasting life." John 3:16. "He that believeth on the Son (but has no assurance) hath everlasting life." John 3:36. "Whosoever be-

lieveth that Jesus is the Christ (but has no assurance), is born of God." 1 Jno. 5:1. "For ye are all children of God by faith (but have no assurance in Christ Jesus." Gal. 3:16.

Now I do not believe in my heart that Brother J. A., would subtract or eliminate from above quoted Scriptures. He wrote them adding assurance to faith and said I would have them read as he wrote them. I have written, subtracting assurance from faith and jocularly charge Bro. J. A., with a desire to have them read this way. I do this in order to give him a taste of his own medicine. I sometimes think if doctors would taste their medicine more, they would not be so reckless in their prescriptions. They would at least be more considerate in compounding them. So Bro. J. A., would not subtract assurance from faith, nor would I add it. It is dangerous to add or subtract from the Book. See Rev. 22:18,19.

Now here is some written evidence that Bro. J. A., would not eliminate all assurance from faith. Listen at him: "I have served many churches and helped in many meetings, and I have never yet required, nor have ever known any other preacher or church to require absolute assurance of any one as a requisite to church membership."

In this statement from Bro. J. A., the words "absolute assurance" are in bold or heavy type. Now to say that "absolute assurance" is not required as a requisite to church membership, putting emphasis on "absolute assurance," certainly implies that some kind or degree of assurance is required. Now, Bro. J. A., tell us what kind or degree of assurance you do require. It may be when you have told us we will be exactly together. It may be after all that it is only a war of words. Or may be a distinction without a difference. I shall at hope so.

J. W. Lee.

Batesville, Misses.

An Open Letter.

It has not been an easy matter to get our people to understand the terms of admission into the Orphanage. The following letter from Dr. Fulgham, trustee and physician of the Orphanage, will help to make the matter plain. Though a personal letter to us, with his consent, we offer it for publication with the hope that our people will catch its spirit and appreciate our efforts to fulfill the trust committed to us.

J. R. Carter.

Jackson, Miss., March 10, 1908.

Dear Brother Carter:

It has occurred to me since our talk upon this subject, that in order to carry out the purpose of the Orphanage, and allow it to fulfill its true mission, and become more and more a blessing to the fatherless and motherless children of the State, that you should impress upon those who seek its shelter for the helpless little ones which come under their observation, that it is in very truth, a home for destitute orphan children.

The love and sympathy—and prayers—and money, contributed so lavishly by its good friends all over the State, are for the sole purpose for supporting a home for destitute orphan children. Many contributors to this worthy charity are compelled to deny themselves and their own loved ones many luxuries in order to carry out their plan to

aid you. I have sometimes been astonished at the letters you receive and publish in the Gem from little girls and boys to whom fathers and mothers have taught that beautiful altruistic lesson of "help the helpless." They save their pennies and cast them into the treasury with a faith similar to that of the poor widow whom Christ commended.

It becomes thus your duty as the superintendent of this grand work for which you are so eminently fitted, and as the treasurer to whom has been committed this precious fund, to be cautious and discreet as to who shall share the benefits of the institution. I say this, not in the spirit of criticism, but to guard you against a disposition, manifested by some of the best friends of the Home, to make it a refuge for the children of dead parents, whose relatives, from either thoughtfulness or selfishness, are unwilling to bear the burdens which providence has placed upon their shoulders. You have such a pressing need for room for the truly destitute, that you should not only acquaint the pastors of the churches in every association with the requirements for admission, but insist that they observe care and discretion in the recommendation of applicants, to insure that the needy ones, the destitute ones, shall not be deprived of this blessed charity provided for them.

Another thought intrudes upon me, but not altogether in this connection. That with the many efforts of a noble people, to ungrudgingly share their substance with God's poor, there is danger of cultivating a disposition among the indigent and improvident, to make false claims, and to accept these charities as something which by right belongs to them, and thus such indiscriminate, and it may be indiscreet giving will tend to weaken the pride and lower the moral standard of the beneficiary and in the end make him a pauper.

In the management of the Home you have wisely taught a spirit of independence among the inmates and have unremittently tried to impress upon the child that it has a part to perform, whether to work or play.

And above other things you make each one understood that as soon as the child enters the portals of the Home, it is yours by adoption, and at once becomes a member of your large and interesting family with all its rights and privileges. Best of all, you discourage reference to poverty and helplessness of these unfortunates and the word "orphan" with its suggestion of tears and heart-aches—must be spoken in a whisper or else banished from your vocabulary. This is indeed commendable.

Your friend,

F. L. Fulgham.

Report of the Baptist Ministers Conference of Meridian, by L. A. Moore, for March 8.

First Church—Dr. T. J. Shipman, pastor. The best Sunday School of the year so far. Good congregation. Morning subject, Rev. 2:18-21, "The Message to the Church of Thyatira." At night, Rom. 6:23, "The Gift of God Is Eternal Life."

Fifteenth Avenue—Rev. I. A. Hailey, pastor. Good congregation. Morning subject, "Christ Liveth in Me," Gal. 2:20. Two additions by letter. At night, Acts 1:11 and 2 Thes. 1:6-10, "The Second Coming of Christ."

Forty-first Avenue—Rev. W. N. Swain, pastor. Good Sunday School and congregation. Morning subject, "Christian Watchfulness," Matt. 13:37. At night, Ex. 32:26, "An Inquiry."

South Side—L. A. Moore, pastor. Splendid Sunday School and congregation. Morning subject, "God's Special Care," Jno. 10:3. Evening, "Keep Thy Heart With all Diligence," Rom. 4:23.

Heidelberg—Dr. J. A. Hackett preacher. Morning subject, Nehemiah 8:10, "Christian Efficiency," at night, John 2:11.

Sunday, March 29th.

This is Missionary Day on all the Sunday Schools of Southern Baptists. For this a missionary lesson has been prepared. Sunday Schools throughout the Southern Baptist Convention will use with great profit to themselves this lesson. Information of our mission work both of the Home and of the Foreign Board will be given for all classes of Sunday School workers. It ought to tell mightily for all time to come in the emphasis that shall be put on the cause of missions for the world-wide evangelization. Especially will this be the case if parents enter into the plan and work of the day to plant strongly the doctrine of missions in the minds and hearts of their children. It ought to tell mightily in the present strain that is on our boards. The superintendents and teachers have in their hands the opportunity of largely increasing from the Sunday Schools the contributions to Home and Foreign Missions. Much of the day and it is possible for it to be full of helpfulness in the direction of meeting our obligations to the faithful men and women who are representing us in the advance movements of the denomination. Make much of the day as affording an opportunity for obeying the marching orders of the King of Zion on the part of our young people especially many of whom will give their first offering to missions and they should be taught that it is honoring Him who came to seek and to save men everywhere.

A. V. Rowe.

A Word of Commendation.

Dear Record:

You know I do not write just to be writing. My infrequent appearance in print would not justify even the thought. But to commend the good is the purpose of this writing.

Two articles in your last issue, one on "Preaching," by Brother Jordan, the other on "Some of the Cures of Today," by Brother Wesson, are timely, wholesome and very palatable to the lovers of truth. They deserve a hearty commendation and a wide reading. Each sets forth the danger of getting away from Christ; the one through an adulterated gospel, the other through an ungodly practice. Brother Jordan's view crystallized, is found in the words of the hymnist: "None but Jesus can do helpless sinners good." Brother Wesson, who is somewhat weather-worn and wind-shaken on the doctrine of election, is good straight timber on the above subject. If you have not read these articles turn to number of March 12th, and read them. A brother—one who impresses me that lives close to Christ—said to me a few days ago, "I am not extra smart, but I do know good preaching when I hear it." (Be it understood the reference was not to this scribe.) So some of us think about some things we read—we do know the false from the true, the good from the bad.

God bless you, you are preaching to the thousands. Be careful to give the trumpet no uncertain sound.

I. H. Anding.

Summit, Miss.

Mars Hill and Foreign Missions.

I have greatly enjoyed reading in the Baptist Record the accounts of what splendid work our Mississippi Baptists are doing for foreign missions this year, and now I want to tell you what our church at Mars Hill did for this cause.

In the first place I want to tell you where Mars Hill is, and then I shall tell what she did. This is a country church in Amite county, and is composed of some of the best people on God's earth. I am not going to say that this is the best country church in the State, for some other Brother might think that his church is as good or better, and I do not wish to engage in a controversy. But I will say this, however, Mars Hill is one among the best country churches in Mississippi, and I can prove this assertion by a reference to her work.

About two months ago the pastor laid before his people the proposition that the church give enough this year for Foreign Missions to support a native worker on the foreign field, and requested that prayer be made for this department of our work. The church responded heartily, generously and gloriously to the call, and when the collection had been taken it was found that this noble people had laid on the altar of our Lord the sum of one hundred and five dollars (\$105.00), for the work of Foreign Missions. This is an increase over last year's contribution for this cause, of about forty-five per cent. and this was done too, in the face of the panic. Do you wonder that I am proud of my people? I only wish that I may under God lead them on to do yet greater things in the Kingdom of our God.

Now, what Mars Hill has done, hundreds of churches in Mississippi can do, ought to do and must do if our State gives the amount asked for Foreign Missions this year. I believe we will give it. The Lord's people are a willing people, and it seems that the people today are possessed with the spirit of willingness as never before.

Let everyone who has named the name of Christ do his best for the next two months, and when in May, the hosts of the Lord shall gather in Convention at Hot Springs, victory will be ours, to the glory and praise of Him who has redeemed us and is leading us!

Fraternally,

T. J. Barksdale.

Report of the Baptist Ministers' Conference of Meridian, March 17.

By L. A. Moore.

First Church—Dr. T. J. Shipman, pastor. Good Sunday School. Morning subject, "Christian Doctrine of Giving," 2 Cor. 9:6,7. Preached at West End Mission in afternoon, Rom. 6:23. At night, Ps. 116:14, "Paying Vows."

Fifteenth Avenue—Rev. I. A. Hailey, pastor. Good Sunday School and congregation. Morning subject, Phil. 4:3, "Help Those Women." At night, "The Judgment," Matt. 25:31-46.

Chunky—Dr. R. A. Venable, pastor. Morning subject, "Our Lord's Intercessory Prayer," John 17. Afternoon, "Election and Predestination," Eph. 1. and Rom. 8.

South Side—L. A. Moore, pastor. Morning subject, "Charity," Evening subject, "If," and "Why," 1 K. 18:21.

Enterprise—Dr. J. A. Hackett, pastor. Good Sunday School and congregation.

Morning subject, John 9:2,3, "The Blind Man." One addition by letter. At night, "Saved and Why," Eph. 2:10.

Layman's Movement of the Mississippi Baptist Association.

Baptist Record:

Will you kindly give space to the following call:

By request of the executive committee chairman of the associational committee, of the State Baptist Convention, I, as chairman of the associational committee, call a meeting of the friends of the Layman's Movement with the Liberty Baptist Church on the fifth Sunday in March, (29th day).

We would particularly ask all the pastors in Mississippi Association to be present and take part in the meeting.

Program as follows:

1. The Layman's Meeting; its history and purpose.
2. Bible giving—Who and how.
3. The Bible and Missions.
4. Can we preach the gospel to every creature in this generation?
5. Information as a factor in missions.
6. Why call for such an increase in our mission gifts?
7. How may the abounding resources of the Kingdom be developed?
8. The importance and responsibility of the deaconship.
9. The layman and his pastor.

All who love the Lord and want to work for Him are invited to take part in the meeting.

W. B. Kenabrew.

Hattiesburg.

Any needy church that wants some song books can have the 50 or more copies of the Baptist Hymnal which we own by paying the expense of getting them to their destination. The First Church here will give the books.

I have had to decline many invitations each year to help in meetings during the summer because I could not promise to be with the brethren on Sunday.

I have about decided, brethren, that if I can get enough invitations to justify it, I will employ, at my expense, an assistant pastor during the summer months, so that I can be with the churches from the beginning to the close of each meeting. This, I am sure, will be acceptable to my own church, as my work will have proper attention while I am away.

But in order for me to do this, I must get the invitations at an early date that I may have a man secured beforehand. I will hope to get a good brother from the Seminary. I will need to attend to this soon as some of them have already made their plans for the summer.

If you wish me, brethren, sit down immediately and let me know, or if your church has to take action in the matter, drop me a card right away.

I love the country and the country churches. It is a great pleasure to get into the country homes.

It is a joy to work among them. So I hope I can make the arrangement for the summer.

Brother Otto Bamber is with me in a meeting, commencing March 15. Brethren and Sisters, pray for us. Great throngs attending.

Yours for service,
I. P. Trotter.

Chinkiang, China, Feb. 8, 1908.
Dear Dr. Lowrey:

Enclosed please find check for \$10 still due on my endowment note, which fell due last November. I sent you the other \$10 about a month ago. I trust you received it all right. I am very sorry to be so late meeting this obligation, but it was the best I could do. We have had a hard struggle with sickness and debt ever since coming to China. Am glad to say we are beginning to see our way out at last. My health is much improved but still far from what I would like it to be.

I have been rejoiced to see in the Record the news of the continued prosperity of Mississippi College, both in the attendance of students and materially. I pray that before many years you may have a fine group of buildings worthy of our College with every necessary equipment. I am proud of our President and faculty and feel that you only need the proper equipment to make the College rank with the very best in America.

And now may I give a message through you to the students at the College, and especially to the students at the College of the young preachers? And the burden of my message is OPPORTUNITY! This is a day of abounding opportunity from every standpoint—whether of money making, or of learning, or of travel, or of culture, but better than any of these as good as they are in themselves, it is an era of unsurpassed opportunity in making your lives count most for God and humanity. I have no doubt that every one of you will assent to this statement in so far as America is concerned. "America spells opportunity" has almost become a proverb. But my desire is to impress upon your hearts and minds the truth that "the world spells opportunity" and more especially China—not the old China with her ancient civilization, her hoary customs and her absurd superstitions—but the new China awakening to new life, becoming vitalized with new ambitions and aspirations, determined to learn from the western nations the secret of their knowledge and power. The world has been marvelling of late years at the achievements of Japan's forty millions. They will marvel still more and with much better reason than at the 400 millions of the far superior Chinese shall come into their own.

Here we have a mighty race, comprising one-third of the earth's population, ancient, scholarly, and, in many respects, with a high developed civilization, a people who long ago discarded war as an unnecessary evil and put a premium upon scholarship and intellectual ability and made the home the center and foundation of the national life. For ages they have lived a proud, self-centered and self-sufficient life, the superiors and masters of all nearby peoples. For several centuries, and more especially during the last century, the western nations have been knocking at China's doors and urging her to join the family of nations. Satisfied after an existence of thousands of years, her early years being contemporaneous with Assyria and Ancient Egypt, that she was sufficient unto herself, China refused to heed the call. And it has only been at the point of the bayonet that she yielded, contesting every advance made by the foreign nations, repeatedly attempting to drive the hated foreigners into the sea, the last attempt being the awful Boxer outbreak in 1900 in which hundreds of missionaries and thousands of converts perished. Now at last China is convinced that the West is mightier than she, in military power, at least. Instead of pursuing her former policy of passive Chinese have suddenly determined to sit at the feet of the Western nations, especially of England and America, and learn the secret of their power. So that "western learning" is the desire of these awakened people.

As yet there is little, if any, desire for Christianity on the part of the people as a whole. There is no truth in the old pictures I used to see as a boy representing the heathen holding out their hands to the Christian nations, and pleading that they bring them the gospel ere they die. The heathen do not want Christ. Unfortunately, China has received such treatment at the hands of the so-called Christian nations that the name of Christ is a hated one in this country. It is not merely a question of coming to these people and telling them of a Saviour and then baptizing them into the church. Far from it! Our mightiest task in the evangelization of this, as all heathen countries, is to convict the people of sin. One does not have to know Chinese long before they realize how difficult that task is.

But China is humbled now to the position where she is willing to learn of the West and it is the day of the Church's great opportunity. In their desire to learn western things they are even willing to hear the Gospel and to send their children by the thousands to the Christian schools. So abundant are the openings for work, so mighty the potentialities of this race and so significant are the wonderful political and religious changes now taking place that I do not hesitate to say that, with all it means to give up home and loved ones and native land, I would rather spend 25 years in China than any place on earth. If you want to make your life count most for Christ and humanity come out here where literally

tens and hundreds of millions are willing to sit at your feet and learn of you. If you cannot come yourself earn money and send some body who can come, or else build a chapel or a hospital or a theological school or a printing house. We need thousands of missionaries and teachers and millions of money to evangelize China's 400 millions.

In this mission alone which covers a very small part of one of China's great provinces, we need right now half a dozen bright young laymen, not preachers, to take up our school work. We need four to head the four Academies in our four stations, one of which is already in existence with 70 students, the others only planned. We will need soon three or four to teach mathematics and the sciences in the great union colleges we are building in Shanghai. We ought not to take our few preachers for this school work but we must spare some of them from the direct evangelistic work unless laymen will come and do it. Is there not one in this year's Senior class who will volunteer for this work? China's brightest and best are waiting to learn of you, and you will find no brighter minds in the world to instruct than these young men who are China's hope. Already a number of young laymen have taken up this work under other Boards and surely our young Baptist laymen, belonging to the denomination that emphasizes obedience to Christ, are willing to make sacrifices too for Christ's sake. In the great Methodist University at Soochow, the Capital of this province, there are half a dozen young laymen giving their life to this work.

And you young preachers, whom God has called to proclaim the unsearchable riches of his grace—oh, that I could put before you the picture I saw day before yesterday and so lay it upon your consciences that you could have no rest until you honestly faced the question of your duty to China. I stood and saw thousands upon thousands of men, women and children going up to the temple of the goddess of wealth. They began at midnight and were thronging the road to the temple until the next afternoon, going to bow down before the idols of wood and stone to pray for wealth. As I looked upon their stolid and joyless faces my heart yearned for them that they might know Christ and his salvation. To such as would buy we sold our Bibles and tracts and tried to tell them in broken and stuttering Chinese the story of God's love, praying that the seed would find good soil in some hearts. The section of this great city given over to me and my co-laborers to evangelize contains 100,000 of these people, while out in the country are hundreds of thousands more.

You who see small villages at home with three or four or five preachers crowding upon each other—come out here where there are great walled cities of fifty or a hundred thousand without a Christian worker or without a solitary Christian in it to pray for its salvation. Christ, our Lord and Master has said "GO." Go where? Where the perishing are, even as he himself went, and here they are by the millions dying without the knowledge of a Saviour. Brother, search your heart! If your call to the ministry has not laid upon your heart the burden of these souls and the desire to come to them, if possible, with the word of life, you have reason to doubt that your call is of God. Oh, my heart often thrills with the joy of being in China in this day of magnificent opportunity, to have a small part in the renaissance and evangelization of what will probably become the mightiest Christian Empire in the world! What a privilege to have a part in winning such a jewel for our blessed Saviour's crown!

May God call some of you bright young men to the work!

Yours fraternally,

T. F. McCrea.

Receipt That Cures Weak Men—FREE

Send Name and Address Today—You Can Have It Free and Be Strong and Vigorous.

I have in my possession a prescription for nervous debility, lack of vigor, weakened manhood, failing memory and lame back, brought on by excesses, unnatural drains or the follies of youth, that has cured so many worn and nervous men; right in their own homes—without any additional help or medicine—that I think every man who wishes to regain his manly power and virility, quickly and quietly, should have a copy. So, I have determined to send a copy of the prescription, free of charge, in a plain, ordinary sealed envelope, to any man who will write me for it.

This prescription comes from a physician who has made a special study of men, and I am convinced it is the surest-acting combination for the cure of deficient manhood and vigor-failure ever put together.

I think I owe it to my fellow man to send them a copy in confidence, so that any man, anywhere who is weak and discouraged with repeated failures may stop drugging himself with harmful patent medicines, secure what, I believe, is the quickest-acting, restorative, upbuilding, SPOT-TOUCHING remedy ever devised, and so, cure himself at home quietly and quickly. Just drop me a line like this: Mr. A. E. Robinson, 4071 Luck Bldg., Detroit, Mich., and I will send you a copy of this splendid receipt, in a plain, ordinary sealed envelope, free of charge.

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Woman's Work.

Mrs. Julia T. Johnson, Editor.
P. O. Clinton, Miss.

(Direct all communications for this department to Clinton, Miss.)
WOMAN'S CENTRAL COMMITTEE.

Mrs. J. A. Hackett, Meridian, President of Central Committee.
Mrs. W. R. Woods, of Meridian, Miss., Secretary of Central Committee.

Mrs. W. S. Smith, Meridian, Miss., President of Sunbeam Work.

Mrs. Martin Ball, Winona, President of Young Woman's Auxiliary.

Officers of Annual Meeting.
President, Mrs. W. A. McComb.
Vice-President, Mrs. J. D. Granberry.
Recording Secretary, Mrs. W. F. Yarborough, Jackson.

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Take the Old Standard GROVE'S TASTELESS CHILL TONIC. You know what you are taking. The formula is plainly printed on every bottle, showing it is simply Quinine and Iron in a tasteless form, and the most effective form. For grown people and children. 50c.

Mrs. Woods sends for publication the letter given below, which, though addressed to Tennessee ladies, may be helpful to us:

O shadow in a sultry land
We gather to Thy breast,
Whose love enfolding like the night,
Brings quietude and rest,
Glimpse of the fairer life to be,
In foretaste here possessed.

—C. M. Pakard.

The Baraca Glass Spirit in Our Missionary Societies.

The Baraca Glass movement originated with Mr. Marshall A. Hudson, in the city of Syracuse, N. Y., in 1890. The word "Baraca" is a shortening of the Hebrew word Barachah, found in 2 Chronicles 20:26, meaning "a valley of blessing." Mr. Hudson's idea was to bring together young men, for Bible study, prayer and effort to help each other.

The movement has become world-wide, and about 200,000 young men have been enrolled, pledging themselves to seek to bring blessing into other lives.

The writer has been thinking that it would be a good thing if we might have more of the Baraca, or blessing spirit manifested in our missionary societies. Our primary object is advancement in the knowledge of missions, but, along with this, the devotional and social element ought to be earnestly cultivated. We may give a kindly hand-grasp and a word of welcome to the strangers in the meeting. If one is ab-

sent, because of sickness or trouble, let us not fail to visit the sufferer giving at least, this token of sympathy.

May we indeed make our missionary meeting like a "Valley of Blessing!"

The W. M. U. Training School.

To My Dear Sisters of Tennessee:

The Lord has been so gracious to me in times past and now a crowning blessing has come into my life. He is allowing me the privilege of attending our beloved W. M. U. Training School in Louisville, Ky. I feel I can never thank Him enough for this great privilege and pleasure, for it has not been granted to all. Some of His noblest servants have been allowed to go to the foreign field and learn through hard experience many of the lessons we are now having impressed upon our hearts before entering the actual battle against the darkness and sin of heathenism. And surely there is need for training. Our Master's work of soul-saving is the most important and glorious work that was ever committed to human hands and hearts.

Should we not enter it with as much preparation as we know is necessary for one who is to cure bodily disease which though dreadful and deadly, yet cannot be compared with that awful soul-blinding disease—sin. Think of the years Moses spent in preparation for the work God had for him to do, though perhaps he did not realize it at the time. And Jesus, Himself, spent thirty years in training for a service of three. We then should eagerly embrace the opportunity of preparing ourselves to do his work as rapidly and as well as possible that we may not lose a moment of precious time when we begin the fight.

Souls are going down by the thousands to eternal death and few are the hands stretched out to them.

Now, just a word concerning our school and its work.

Our beautiful new building is located in one of the most desirable parts of the city, on Broadway, about seven blocks from the Southern Baptist Theological Seminary. It is large and commodious, having steam heat, electric lights, and bath rooms containing hot and cold water, while the rooms are comfortably furnished. So you see our school is supplied with every material blessing, and in this connection I must mention the Thanksgiving box of good things prepared for us by the loving and thoughtful hands of a young ladies' society in Clarks-ville.

We have an excellent faculty which is successfully managing the different departments of the school. Our course of study includes methods of personal work, mission study class, piano music,

eloquence, sight-singing, domestic science, and medical lectures, and besides these advantages in the school, we have the great privilege of studying the "Book of Books" under the brilliant and spiritual faculty of the Theological Seminary. What this means to young women who are to go far and wide, scattering the good seed of the kingdom, only eternity will reveal.

Perhaps the most interesting feature of our life would be to you the practical mission work done by our young women in the destitute and sinful parts of this great city. We are all working in the missions fostered by the Louisville Baptist churches, teaching Sunday School classes and visiting the houses near these missions. Many of these classes began with one or two streeturchins and now number over twenty. My mission work for the spring term will be among the sick and suffering in the City Hospital. Will you not pray that I may be given grace to lead many of these into the light?

No State has more representatives in the school than Tennessee. Miss C. E. McGuire, of Memphis, Miss Josephine Winn, of Clarksville, Miss Daisy Morrow, of Bellamy, with myself, form a quartette of Tennesseans which eagerly welcome the appearance of the Baptist and Reflector, which is kindly sent to us every week.

The Tennessee students unite with me in Christian love and greetings to the sisters of our beloved State.

Yours in Christ's service,
Virginia Duggin.
Louisville, Ky.

Every Problem an Opportunity.

We must assimilate and Americanize and Christianize the incoming host of foreigners, or they will demoralize, Romanize and foreignize this country. If we succeed, the Kingdom of God through the earth will be advanced by leaps and bounds, and the world will be blessed to the last syllable of recorded time. It is easier to evangelize these peoples scattered over our land than to evangelize them massed together at home. Truly, truly, it seems that our whole history is a crowning means for bringing about the evangelization of the nations. We must Christianize these peoples. Jesus Christ commands it; therefore it can be done.—From "New Problems of Immigration," by S. Z. Batten.

How's This.

We offer One Hundred Dollars Reward for any case of Catarrh that cannot be cured by Hall's Catarrh Cure. F. J. CHENEY & CO., Toledo, O.
We, the undersigned, have known F. J. Cheney for the last 15 years, and believe him perfectly honorable in all business transactions and financially able to carry out any obligations made by him.
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Hall's Catarrh Cure is taken internally, acting directly upon the blood and mucous surfaces of the system. Testimonials sent free. Price 50c per bottle. Sold by all Druggists.

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Dessert to-day
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Ar. Gulfport.... 11:00 A.M.	10:00 P.M.

No. 4 (Daily)	No. 6 (Daily)
Lv. Gulfport.... 7:30 A.M.	4:15 P.M.
Lv. Hattiesburg. 10:37 A.M.	7:33 P.M.
Ar. Jackson.... 2:10 P.M.	11:15 P.M.

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6:55 P. M. Ar. Gulfport Lv. 11:30 a.m.
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Vacher-Balm for Catarrh, Colds, or
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EASTER

This year Easter falls on the nineteenth day
of April. To aid you in preparing for its cele-
bration in your school we offer the best of every-
thing for that occasion, as follows:

BOOKS FOR EASTER

REGARD

cents per copy; postage, 6 cents.
Spring Blossoms. Mary Lowe Dickinson.
Published at 50 cents; now 15 cents per copy;
postage, 6 cents.
side by side. Mrs. E. Y. Mullins. New
edition. Price, 50 cents postpaid.

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A fine assortment of Cards, Booklets,
and Folders. Original designs, and appropri-
ate quotations. Price, from 1 cent to 75 cents
each. Special prices for Sunday schools. Write
for particulars.

EASTER EXERCISES
We shall publish a new Easter Exercise by
Charles H. Gabriel, author of "The Glory Song,"
entitled "Lilies." Nothing will be issued this
year that will contain brighter or sweeter music.
It will charm the children and delight parents.
Send for free sample copies.
Price, 5 cents per copy in less than 100 lots;
100 copies and over, 4 cents each, express or
postage extra.

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37 E. Pryor St., Atlanta, Ga.
H. C. ROBERT, Manager

Results of Prohibition in Birming- ham, Ala.

Since the first of the year Birm-
ingham has been enjoying a taste
of real prohibition. "Enjoying"
is the right word. The few pro-
tests against the new order of
things are not such as will cast
any discredit upon the prohibi-
tory law. For example, the con-
tractor for cleaning the streets
complains that the police court
is almost deserted, and there is
no one to put into the chain gang.
Men must be hired now to clean
the streets, and that may cost
\$60,000 a year. The \$60,000
will look very small in compari-
son with the reduction of police
expenses alone. The friends of
the new law need to be alert, how-
ever.

A prominent ex-saloonkeeper
was heard to remark recently,
"Well, the only thing to do is
to make the law odious—as odious
as we can," and attempts in this
direction are being made.

The law is evidently to be
strictly interpreted. Judge Fea-
gin, of the Birmingham police
court, recently ruled that actors
will not be allowed to use real
scenes. So says the Birmingham
News. The following three clip-
pings from the same issue of
the News indicate the effects of
prohibition thus far.

"I don't know whether it's
prohibition or whether the people
are getting better, or what it is,
but the fact remains, that things
criminal were never before at
such a low tide in Jefferson coun-
ty. Outside of one negro kill-
ing, I have had practically no
criminal cases before me since the
first of the year. December of
last year was unusually quiet,
too."

Thus spoke Coroner W. D.
Paris in discussing the present sit-
uation in Jefferson county from a
moral viewpoint. Compared
with conditions existing during
the first half of January, 1907,
coroner Paris said that the en-
tire community appeared to be
prospering, and that people had
nit fighting and quarreling. The
coroner was congratulating him-
self upon having an opportunity
investigate certain things that
have hitherto been sacrificed be-
cause of the large amount of
crime.

"The prohibition law has put
the ambulances out of business."
This statement was made Wednes-
day by one of the most prominent
undertakers of the city. He
said: "The ambulances we have
now are dead property so far as
responding to emergency calls
is concerned. Since the prohibi-
tion law went into effect we
have had no use for our stables.
Nobody gets drunk any more and
there are but few street car ac-
cidents caused by men falling off
and getting hurt. There are no
shooting affrays and no murders."
—The Union Signal.

Save Your Money.

Royaline Oil is much stronger than the other antisept-
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weak like the others, add water to suit and save your
money. You will find it to be not only the best, but the
cheapest. Try it, and you will use nothing else. Pleas-
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ROYALINE MEDICINE CO., Ltd., NEW ORLEANS.

Florence, Alabama, Feb. 1st, 1908

Mr. Robert M. Rawls, Editor,

Alabama Courier, Athens, Ala.

Dear Sir:—

As you will recall, last spring we offered a Florence 2-4
wagon to the farmer who by the exclusive use of our fertilizer should
raise the largest number of pounds of seed cotton on one measured acre
proper witnesses and information to be furnished.

Please announce to the farmers of your county that the
contest was allotted as follows:

FIRST—R. P. Dupree 1800lbs.

SEC'ND—J. W. Jarrett 1660lbs.

THIRD—F. L. Holland 1510lbs.

Thanking you for the interest you have taken in this en-
terprise, beg to remain,

Yours truly,

Tennessee Valley Fertilizer Co.

State of Alabama,
Limestone County.

I, R. P. Ennis, a Justice of the Peace in and for the State and County
aforesaid, do hereby certify that R. P. Dupree appeared before me on this date
and under oath says that he planted one acre of ground in the spring of 1907 in
cotton and that he used under this cotton only fertilizers made by Tennessee Val-
ley Fertilizer Co., Florence, Alabama, that on said one acre of ground he stated
under oath that he picked 1800 pounds of SEED cotton therefrom, in witness
whereof he does this day make oath and sign his name hereto.

Given under my hand this 23 day of January, 1908.

R. P. ENNIS, Justice Peace.

R. P. Dupree,
Contestant.
Witness:
B. M. Peete.

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Clinton, Miss., Jan. 20, 1906.

I used the "SOUTHERN" WOOD FIBER PLASTER in my
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think the manufacturers have rightly called it "WONDERFUL."

(Signed)

JOHN L. JOHNSON.

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"Southern" Wood Fiber Plaster Co.,
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Deaths.

Nelson Gould Webb.

Death is always sad, but when it comes to a young man just in the prime of life and in the early years of his marital happiness, it is doubly sad. Yet such was the death of Nelson Gould Webb, at the home of his brother, T. L. Webb, Tyler, Texas, on Nov. 28, Thanksgiving day.

This most worthy young man was born at Clinton, Miss., Dec. 24, 1875, and was the son of the beloved Dr. W. S. and Margaret Sherman Webb. He was a first honor graduate of Mississippi College and a young lawyer of large promise, being recognized by his brother lawyers as a gifted and brilliant orator.

Having inherited a weak constitution from his mother, he was never strong and the last years of his life were filled with pathetic search for health, as he went from place to place, visiting Denver, New Mexico and many other points searching for that priceless jewel.

While still in the morning of life, he accepted Jesus Christ as Saviour and united with the Baptist church at Clinton; afterwards moving his membership to Magnolia, where he lived and worked for the Lord with great pleasure. Realizing that it was impossible for him to recover, he became fully reconciled to die and waited in patience for the last hour. The remains were brought to Clinton and laid to rest in the family lot, by the side of his mother, to await the glorious morn of resurrection.

Mrs. Margaret Webb Hackett.

That was a shocking message which announced to her large circle of relatives and friends the death of Mrs. Margaret Webb Hackett, on Feb. 18, 1908, at McComb City.

Mrs. Hackett was a daughter of Dr. W. S. and Margaret Sherman Webb and was therefore widely known in the State. When only seventeen years of age, she graduated with the highest honors from Hillsdale College and soon afterward went to study music and art in such historic centers as Cincinnati and Boston.

She was a woman of rare literary attainments and broad culture, pursuing her studies in art unto the time of her death and enjoying a place of pre-eminence among her literary societies.

Some six years ago she was married to Mr. A. J. Hackett and moved to McComb City, where she has since reigned as the queen of one of the loveliest and happiest homes. She leaves one little girl, four and a half years old, who because of her unusual brilliancy is a universal favorite among all of her friends.

Yielding to the careful training of her Christian home, Mrs. Hackett gave her life to the Saviour in early years and became a member of the Baptist Church, in which faith she remained until the day of her death.

The attachment of her friends and loved ones for her was so strong that they ought to receive our deepest and most sincere sympathy in this hour of sudden and unexpected affliction.

This double sorrow resulting from the loss of two favorite children is a severe blow to the aged father, as he sits in the glowing sunset of a long and useful life. We bespeak for this faithful veteran of the cross, who has rendered such valuable service to the Baptist cause of the State, the tenderest sympathy of the entire brotherhood.

Fannie Elizabeth Drummond.

Fannie Elizabeth Drummond was born Aug. 18th, 1839, she was converted and joined the Baptist Church about 1853, was married to J. A. Woodruff Jan. 16, 1873, and died Feb. 14, 1908. She left her husband, two sons and one daughter with a host of friends to mourn their loss.

She was a noble Christian, devoted to her church and home. A dutiful wife and affectionate mother with a word of cheer for all, helping the unfortunate, visiting the sick and praying with and for the lost. She is not dead, but only sleeping until Jesus comes.

Her pastor,
S. T. Courtney.

Mrs. Levania Travis.

Mrs. Levania Travis, (nee Miss Levania Lea,) widow of the lamented J. J. Travis, was born Jan. 22, 1822, and passed away March 3, 1908, aged 86 years, 1 month and 10 days. Her worthy husband preceded her to the promised land some three years. Truly, "she hath done what she could." She had a meek and quiet spirit. No guile could be found in her lips. Sunshine was in her soul, and her heart was full of the love of her Saviour. Her church membership was at Jerusalem.

Four sons and five daughters survive. The Lord console them. Joseph Jacob.

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Mrs. Pearl Stephens.

The sudden summons of death came to Sister Stephens a little past noon, January 26th. She was the daughter of H. H. and R. J. Guynes, and at the early age of 15 years gave her heart to the Lord and followed her Saviour in baptism. She was a faithful church member and lived a consistent Christian life.

In November, 1890, she was married to J. D. Stephens, who, with four bright, sweet children, Bonnie Belle, May, Edgar and Harlan, mourn the loss of a true and devoted wife and mother. She loved her Lord, her church and her home. As a wise and worthy mother, she was ambitious for her children to be intelligent, religious and industrious, and each of the four children bear the imprint of her godly training.

A large company of sympathetic friends gathered with the relatives at the Baptist church on the afternoon of the 27th, to attend the funeral, conducted by the writer, after which her body was laid to rest in the Crystal Springs cemetery.

The good she did lives after her, and the memory of her lovely life sweetens the cup of sorrow and fans the flames of hope for her loved ones. The God who took her to Himself is abundantly able and willing to comfort, guide and strengthen those bereaved.

May the father, husband, children and all sorrowing loved ones find abundant grace and succor, power and help in the comforting promises of the Holy Bible.
J. Wesley Dickens.

Nobles.

J. M. Nobles, son of J. E. and M. E. Nobles, was born Feb. 10, 1889, and died Feb. 8, 1908. He joined and was baptized into the fellowship of Olah Church in August, 1907, by Rev. A. T. Abernombie.

Joe was a faithful and affectionate boy and died in the full triumph of faith. He was buried on his 19th birthday in the cemetery at Midway Church, Lamar county.

The funeral service was conducted by the writer amid a large and sympathizing congregation. He that believeth in me though he were dead yet shall he live. Blessed thought.

J. E. Davis.

Cancer Cured Without the Knife.

NICHOLASVILLE, KY.—The many friends of Mr. W. H. Hare will be glad to know that the cancer of which Mr. Hare was cured last fall has shown no sign of recurrence.

The cure was effected by Dr. L. T. Leach of Indianapolis, Ind., where Mr. Hare procured the treatment. Dr. Leach is the originator of Cancerol, about the merits of which Mr. Hare is enthusiastic.

Dr. Leach has written a book of 100 pages on cancer, which he sends free to anyone interested.

Rebecca Jane Guynes.

The subject of this sketch, Mrs. Rebecca Jane, daughter of Lewis and Margaret Beasley, was born Dec. 28, 1835. On April 14th 1860, she married Henry Hall Guynes; in the same year of her marriage she joined the Copiah Baptist church, was baptized by James Newman. She had born to her seven sons and five daughters and twenty grand-children. Eight of her children remain.

She died Dec. 31, 1907, full of years and good works.

Having reached the full bloom of womanhood she married in 1860. With the realities, possibilities and hopes of a happy wedded life before her the trying ordeal of the Civil war began. She proved herself equal to the privations and sufferings inflicted by a bloody war. When the war was ended and peace declared, he stood like a heroine with eager, anxious heart to embrace again her husband as he returned from the carnage of war. There, with revival of hope and renewal of strength, she stood with her husband facing the awful days of reconstruction which tried the souls of men and women. Through these dark days she passed proving herself "as wise as a serpent and as harmless as a dove." She was queen in her own home, loved and obeyed by her children. Faithful and obedient to her husband and respected by her friends, a faithful follower of her Lord and consecrated to her church. Her delight was in the law of the Lord.

In the Bethel Church cemetery she will wait the second coming of our Lord.
W. S. Rogers.

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BELLS.

Steel Alloy Church and School Bells. Send for Catalogue. The C. S. BELL CO., Hillsboro, O.

Rev. E. T. Bailey.

Rev. E. T. Bailey was born Nov. 15, 1845.

Married Willie Weeks Oct. 18, 1882. He joined Sardis Baptist church early in life and enlisted in the Master's service. He was ordained to the ministry by the Harmony Baptist church. He had born to him four boys and three girls. Brother Bailey was one of the most consecrated men to the Christian religion that I have ever known. He had an abundance of sickness in his family which kept him confined close to his home, and for that reason his usefulness was very much limited, but wherever he came in touch with men he left an impress for good. He was an earnest preacher of the gospel and his love for immortal souls was evident not only in his godly life but in every public prayer he offered and every sermon he preached. The best sermon I ever heard him preach was on Sunday, before he died on Wednesday. He was planning a campaign for Christ at the time of his death, and spoke with much interest of it on his last Sabbath.

Brother Bailey was one man who lived close to God. He had a place of daily prayer out in the grove. He would often take with him his little 2-year-old boy to this sacred spot. After he was gone his wife longed to see the place where he wrestled so much in prayer, she took her little boy in her arms and said to him, "I want to go where Pa-

pa went," and when she would miss the way he would say, "This is the way Papa went" and then guided by him, she found the sacred spot. There were many evidences of his constant visits to that lonely place. It was the pleasure of the writer to visit the place and look for himself. A well beaten path, as if to a spring, led over the hill to this spiritual fountain of living water of which he drank so freely and fully as to freshen and revive his own life and that of others.

O, my brethren in the ministry, do we go frequently to the spring of life and drink of its fullness? Brother Bailey died Jan. 22, 1908. Blessed the memory of such a godly man. May the Lord comfort the sorrowing ones.

W. S. Rogers.

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PIANOS and ORGANS.

PIANOS and ORGANS.

PIANOS and ORGANS.

The Statutory Prohibition Law.

An Act to prohibit the manufacture, sale, barter, giving away to induce trade of any vinous, alcoholic malt, intoxicating or spirituous liquors or intoxicating biters, or other drinks, which, if drunk to excess, will produce intoxication; to exempt and regulate sales of alcohol and wine in certain cases; and upon certain conditions; to fix penalties and provide for rules of evidence in the enforcement hereof and for other purposes.

Section 1. Be it enacted by the legislature of the State of Mississippi, That it shall be unlawful for any person, firm, corporation or association within this State to manufacture, to sell or barter, or give away to induce trade, or keep for sale or barter, or to be given away to induce trade, any vinous, alcoholic, malt, intoxicating or spirituous liquors, or intoxicating liquors or other drinks, which, if drunk to excess, will produce intoxication, except as hereinafter provided. But this section shall not be construed to prohibit the making of home-made wine for domestic or household use.

Sec. 2. That any licensed retail druggist in this State may sell in the manner herein set out pure alcohol to chemists and bacteriologists actually engaged in scientific work, and for the purpose of being used only in such work; and wine to be used for sacramental purposes only; provided that wholesale druggists domiciled and doing business in this State may sell pure alcohol in quantities not less than one gallon to licensed retail druggists, and licensed and practicing physicians, and to public or charity hospitals, and to medical or pharmaceutical colleges; but all wholesale druggists shall make and preserve for two years after such sales a complete record of sales of alcohol which shall at all times be open for inspection to any conservator of the peace of the county; and provided further, that nothing in this act shall be construed to prohibit the manufacture or sale of wood alcohol and denatured alcohol for art, scientific and mechanical purposes.

Sec. 3. That no sale of pure alcohol for medicinal purposes shall be made except upon the written prescription of a licensed and practicing physician of this State, who, before writing such prescription shall have made an actual examination of the patient for whom the prescription is issued, which prescription shall be dated and signed by the physician, and shall be in substantially the following form: State of Mississippi, County, I, a regularly licensed and practicing physician under the laws of this State, do hereby certify that I have examined _____, a

patient in my charge, and hereby prescribe for the use of said patient _____ of pure alcohol, and I certify that the use thereof is necessary to alleviate or cure the illness or disease from which such patient is suffering. Dated _____ M.D.

No prescription shall be filled hereunder except upon the day upon which it was issued, and no more than half a pint of alcohol shall be furnished on any one prescription and when such prescription is filled, it shall not be refilled, but shall be delivered to the druggist delivering the same, and at the end of the month in which the same is filled shall be filed by the druggist in the office of the chancery clerk of the county. In towns having a population of 1,000 or more the physician's prescription shall not be filled at any drug store of which he is the proprietor, or in which he has a financial interest, either as a partner, stockholder or otherwise. Any person purchasing alcohol for any purpose set out in this act, for which a prescription is not required herein, shall first sign a written or printed statement properly dated and deliver the same to the druggist, stating his name, residence and occupation, and the purpose for which he intends to use the said alcohol.

Sec. 4. That it shall be unlawful to sell wine for sacramental purposes except to a minister, pastor, priest or officer of a regularly organized church or religious congregation, and before such a sale is made the person desiring to make such purchase shall sign and deliver to the druggist a written or printed statement giving his name, residence and the name and location of the church for which the wine is purchased, and shall certify that it is purchased in good faith to be used only for sacramental purposes.

Sec. 5. That all statements or prescriptions required by this act shall be delivered at the end of the month in which they were given, or within five days thereafter, to the chancery clerk of the county in which the sale was made and shall be filed and preserved by the chancery clerk in his office for a period of not less than two years, and shall more-over be promptly listed and indexed in a book kept for that purpose, which shall show the name of the druggist making the sale, the name of the purchaser, the date of the statement or prescription and the quantity of alcohol purchased. The original statement or prescription with the certificate of the circuit clerk endorsed thereon, showing that it has been registered, or a certified copy of such record, shall be prima facie evidence in any prosecution, suit or proceedings of the facts recited thereon. The circuit clerk for filing and regis-

tering each statement or prescription, shall be entitled to a fee of ten cents, which shall be paid by the druggist filing the same.

Sec. 6. That any person who violates any provision of this act shall be guilty of a misdemeanor. Any physician who signs or issues such prescription for alcohol in any wise other than herein allowed, or who shall refill any prescription for alcohol or who shall fail to file a prescription filled by him in the office of the circuit clerk within the time prescribed; any person who shall obtain alcohol or wine for any purpose authorized herein and who shall convert the same to any other use, shall be guilty of a misdemeanor and shall, on conviction, be fined not less than fifty dollars, or imprisonment in the county jail not less than one week or more than three months. But in no case of a conviction of any person for an offense under this section committed after a conviction and punishment for a former offense hereunder, shall the punishment be less than a fine of one hundred dollars nor more than provided in this section, or imprisonment in the county jail for not less than sixty days nor more than six months, or both in the discretion of the court.

Sec. 7. On and after Dec. 31st, 1908, all licenses and privileges to sell intoxicating liquors issued by the State of Mississippi or any municipality thereof shall cease and be void, and on and after December 31st, 1908, all laws and parts of laws in conflict with this act shall on and after that date be repealed.

DR. MILES' ANTI-PAIN PILLS FOR HEADACHE
And Other Pains

25 DOSES 25 CENTS.
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NEVER SOLD IN BULK.

TAKE ONE of These Little Tablets AND THE PAIN IS GONE.

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My wife, the Rev. Mrs. C. R. Stone, was raised from the grave the doctors had given her up for, and restored to health by the virtue of the Cardui Home Treatment. She has now been taking Wine of Cardui since January, 1897. The ten years prior to that, she was a bed-ridden invalid, as a result of female troubles, two years of the ten helpless as a new-born babe. Our physician, no doubt, exerted his utmost ability to cure her, but failing, he wrote her parents that she could not live. Every physician called to see her, from time to time, decided, each in his turn, that it was useless to expect a cure, as it was contrary to the nature of her case for her to live. So it was only a question of time, some setting her death to occur within a month. In spite of this, she yet lives and is now well, and regular in her place in the different departments of church work. This beats being a constant bed-ridden invalid, at an annual expense of \$100. Wine of Cardui and Thedford's Black-Draught (like the apostles who healed the damsel that brought her master much gain) healed my wife, and the M. D.'s lost this regular income. I will gladly personally distribute some of your books, at my own expense, amongst people that I know will be benefited by Wine of Cardui. It is a pleasure to recommend so good a medicine, the result of using which is next to the work of miracles.

J. F. STONE.

Wine of Cardui is a gentle, non-intoxicating, strengthening tonic for women. It relieves pain, regulates irregularities, restores the functions and gives new life and energy to the weary frame. All druggists sell it in \$1 bottles.

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MY FREE OFFER TO CATARRH SUFFERERS
I want to have the name of every man, woman or child who suffers from Catarrh, Hawking or Spitting, Headaches, Discharging Ears, Head Noises, Ringing or Buzzing in the Ears, so I can send them absolutely free my Nasal Douche, Five Days' Treatment and my New Book on Catarrh, Eye and Ear Troubles. My Nasal Douche is my own invention, constructed on scientific principles, easily cleaned, perfectly sanitary and so simple that any child can use it. I've proved its value in thousands of cases and I want to convince you that I can cure you. I can prove this statement to you in five days' time if you will only let me do so. I don't care how serious your case may be or how long you may have suffered, or what other doctors have told you. I want you to prove it for yourself at my expense. Simply send me your name and address and I will send

My 50c Nasal Douche, Five Days' Treatment and My Illustrated Book—ALL FREE.

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Simply your name and address on a post card and you'll receive by return mail my Nasal Douche, 5 Days' Treatment and my new Book on Catarrh, Eye and Ear Troubles—all Free. This means absolutely free, no obligation, no promise to pay, no condition whatever. Write today.

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DR. F. G. OURTS, 120 Gumbel-Ourts Building, KANSAS CITY, MO.

Triumphant March of Prohibition.

Handsboro, Miss., Mar. 11, 1908.
To the Editor of The Times-Democrat:

The triumphant march of prohibition is not due to the wild ravings of hair-brained fanatics, but to an educational campaign which was inaugurated more than a quarter of a century ago and carried on in a way which is similar to that which was inaugurated and carried on against the institution of slavery by and among the people of the North many years before it culminated in the freedom of the slaves. From pulpit and from platform, in the house and in the schools, through the printing press, both secular and religious, the principles of abolition were advocated and inculcated until they were imbedded in the Northern mind. The emancipation proclamation by President Lincoln was the expression of the sentiment of the people which insured its support on the bloody field of battle and in the halls of legislation. Just so with regard to the present great conflict and its resultant victories for the cause of prohibition.

A campaign of education along temperance and prohibition lines was inaugurated in many parts of our country simultaneously several decades ago, and has been carried on through a number of agencies which have been employed continually.

The question of prohibition being a moral one, effecting the present and the eternal well-being of man, it naturally engaged the attention of Christian people for the most part, and as a result the principles of prohibition have been taught in Christian homes and in Sunday Schools. They have been advocated by the Christian ministry in thousands of pulpits and through ringing resolutions adopted by powerful representative religious bodies, while the religious press has not failed to sound the trumpet of war

against the traffic. Meanwhile the printed page has been scattered over the land like seeds in a field. Prohibition speakers have marshaled the facts and have thrilled the people by their eloquent appeals. The Women's Christian Temperance Union, composed of a mighty host of Christly women, having the faith and courage of Deborah of ancient Israel, has been a powerful factor in molding public sentiment in favor of prohibition of the great foe to helpless women and children.

Along with these educational agencies and righteous endeavors there have been the fervent prayers of tens of thousands of the saints of the Lord, which have ascended into the hearing ears of a prayer-hearing, merciful God, who is making bare His arm for the redemption of our country from the blighting curse of the liquor traffic.

It has been through this educational campaign that the principles of prohibition have been deeply laid in the hearts and consciences of the people, and which have set their faces like a flint against the matchless evil, and any endeavor put forth by the friends of the traffic to check and turn back the wave of sanctified sentiment now rolling over the country, which was created and is kept in motion by the Spirit of Almighty God, will be futile in the extreme. "He that sitteth in the heavens shall laugh; the Lord shall have them in derision." In addition to the Christian and humanitarian forces is a host of men of business and of strong business corporations who have observed that the open saloon is a menace to their business interests, and in order to remove the menace have joined forces with the prohibitionists. And others still, and their name is legion, who, while they are not moved by Christian motives are, nevertheless arrayed against the traffic.

Need we wonder at the triumphant march of prohibition, or

at its final and complete victory? Ere I lay down my pen I write this sentence: The liquor traffic is doomed, doomed.

O. D. Bowen.

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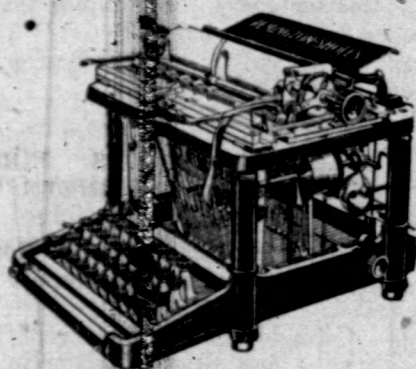
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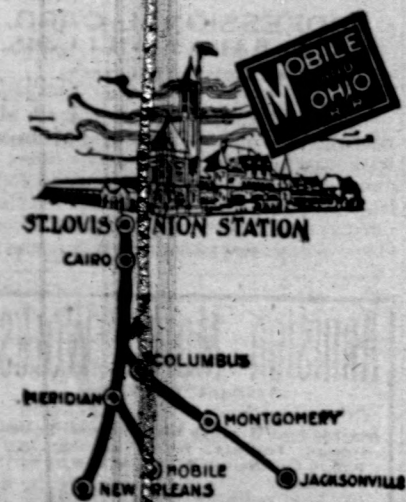
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In Memoriam.

Since our Heavenly Father, in his infinite wisdom and love, has called home our well beloved brother in Christ, J. D. Fletcher, we, the members of the Levensville Baptist Church in conference assembled, reverentially submitting ourselves to the guidance of our Heavenly Father, and looking to Him for comfort in this our sad hour of bereavement, for the purpose of expressing our Christian sympathy for the wife of our departed brother, and as a testimonial of the high regard in which we held him, accept and pass the following resolutions, to-wit:

First—That in the death of our well beloved friend and christian brother, J. D. Fletcher, we lose a most consecrated and zealous follower of the Master.

Second—That his life was a beautiful exemplification of his christian fortitude and faith that robbed death of its sting and the grave of its victory.

Third—That, knowing the inadequacy of human words to comfort a broken heart, we pray that the Great Physician of souls grant unto the bereaved wife that peace and consolation which the world can not give.

Fourth—That a copy of these resolutions be spread upon the minutes of the church, a copy sent to the Baptist Chronicle, a copy furnished to the bereaved wife, and a copy sent to The Baptist Record,

By the Committee.

S. I. Foster,
F. D. J. Kaesmann,
Mrs. E. C. Bray.

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Chas. L. Lewis.

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